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V.—RIG VEDA I. 32. 8.

An interesting verse in the Vedas, which has apparently presented certain difficulties and several varying interpretations in the past, is Rig Veda I. 32. 8, the first two *pādas* of which read :

*nadāṁ nā bhinnām amuṣā śāyānam*  
*māno rūhāṇā āti yanty āpaḥ.*

As to the first of these two *pādas*, the translation of Professor Pischel (*Zeitschrift der deutschen morgenländischen Gesellschaft*, Vol. XXXV, pp. 717-724) seems to be the most acceptable and is adopted by Lanman in the Notes to his Sanskrit Reader, p. 361. In the second *pāda*, however, Pischel, in order to substantiate his rendering has been obliged to change the reading of the text. To begin, the difficulty lies only with the first two words of the *pāda*—“*māno rūhāṇā*”. Benfey (in “*Orient und Occident*”, I, p. 47, Anm. 265) assumed an adverbial use of *mānas* (reading “*manas*” for “*mano*”, by the regular laws of *saṁdhi*), as similar to *añjas* and rendered “*lustig steigend*” (lustily rising), and in this interpretation was followed by Grassmann, Delbrück (*Altindische Tempuslehre*, p. 108) and Lanman (*Noun-Inflection*, p. 562). Pischel, on the other hand, rejects this reading as well as those of Roth in the *St. Petersburg Lexicon* (“*ihren Willen erreichend*”), and Ludwig (“*ein Herz sich fassend*”), and assumes that the text is here corrupted. He supposes that the original text read: “*manoruhāna āti*”, which was to be separated “*mānor ūhānā āti*”. The Padakāra, on dividing this, read: “*māno rūhāṇā āti*”, and in consequence, made the change of *n* to *ṇ*. Following up this reasoning, he adduces certain other Vedic passages, to show that the genitive “*mānor*” (from “*manu*”) belongs to “*āpaḥ*”, and the two words, taken together, signify the same as “*mānuṣīr āpas* in Rig Veda IX. 63. 7. In conclusion, he renders the entire half-verse: “*Ueber ihn der so dalag, zermalmt wie ein Schilfrohr, gehen hinweg die Gewässer zu den Menschen fließend.*”

Following Pischel, first, in his interpretation of *pāda a*, and secondly, in his reading of “*manor*” instead of “*manas*”, for “*mano*”, I cannot, however, understand the necessity of assuming the corruptness of the text and the consequent change of cerebral *ṇ* to dental *n*. Either root, √*ruh* or √*uh* might be used in connection with the waters, and assuming that the Padapātha reading is correct, by a law of *saṁdhi* (cf. Whitney, Sanskrit Grammar, § 179), the consonant *r* can never be doubled, but where two *r*'s occur together, the first is dropped and the preceding syllable, if short, is lengthened. It seems, therefore, a possibility that the reading was originally: “*mānor rūhāṇā*”; and these two *r*'s falling together, that of “*mānor*” was dropped, and since the vowel *o*, is already long, being a diphthong, it remained as it was. This assumption would obviate the difficulty of reading “*manas*” for “*mano*”, yet at the same time, would not necessitate a change in the reading of the text. Following this reading and assuming “*manor āpaḥ*” as equivalent to “*mānuṣīr āpaḥ*” the translation would run: “Over him, lying so, crushed like a reed, the waters go, rising for man (lit., the waters of man, go)”.

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